[redacted]

Must Remain in
Transcription Room

M 2189

Monday, December 18, 1972

Group II

Barn

MR. NYLAND: So questions and answers, huh, without an introduction? There always has to be a little introduction.

I'm--I'm thinking about what I said Saturday and yesterday and also in connection with some discussion we had about those who answer tapes and those who answer letters and in general of course those who talk about Work. I find in many of these answers, of which there are probably, they are in the majority, so very little reference to what we talk about here. And I don't understand that. Over the last six months or so, I think we've talked about such variety of different subjects. And particularly when we have questions and answers, there are different kind of questions. I'm not saying that the answers always were right, but I think at least they were stimulating. And those poor people who also receive tapes in a general way - we send some tapes of course to the West Coast and to Boston and then we hope for better distribution, sometimes to Santa Fe and other - but there are many little groups. Why don't you make reference to what we have talked about? And why don't you make reference because you remember? It is not a question that

you have to follow what I have said, but I think we do talk about Work and we talk about different aspects of Work and trying to elucidate it from different angles. And if it penetrates in you and it has a certain meaning - and sometimes you say it has - why isn't it more alive, even if it would mean that you look it up or perhaps that you have made some notes or get hold of the résumé before you answer? Don't always go by what you think, because I think those other groups have to know a little bit about what we talk here, otherwise they also continue just to talk the way they want to talk.

And again I want to say, I'm not talking like ALL AND EVERYTHING. I'm talking with a simple interpretation of what I understand Work to be. And we stick to principles. And the principles, when you understand them in the particular relationship of what we happen to talk as a perspective, you can then give back in your own word the same kind of a thing as a principle. And if you do that, you won't go far wrong. I think you would be on the safe side. And moreover, you would encourage people to find out what is this Warwick doing and what is this Barn.

I believe it is necessary to--to say this because the way you would make and could make reference, need not come from your brain. The relationship that should exist and will continue to exist when we constantly talk about the development of a Kesdjanian body, which is an emotional approach. I talk very little about the development of a Soul because that belongs to, you might say, the next step. But an emotional body, when you talk about it, when you talk about the variety of different kinds of emotions, which of course are set in motion when we have a group and talk about Work and talk about the requirement of a wish as the first requirement, the most important one, a development of the Kesdjanian because that will help us to

get away from Earth and to live, I call it, in a realm of planets, as a stepping stone. And many times I've talked about that. So that then when you talk to others, you have to have that in your voice or in between the lines when you write them, of something that really has engaged you and about which you are concerned. And it is not the theoretical questions of simply saying 'A-B-C' and explaining it a little bit.

Life comes out for us in our relationship as caring - and I've said it many times - really to change oneself so that you take in within your own world the world of someone else. When you care, we talk about sharing. We talk about Work which is right for you. And you want to communicate it on that basis, not on a theoretical basis of creating a little 'I' and so forth. That is just the beginning to illustrate certain things in a little clarity so that the method can become intelligent and intelligible and can be understood in that way. But the reaction of a letter or a tape which you answer, should be from your heart. You should talk about certain things that you believe in and you want to communicate it.

There are many things in the answers, particularly sometimes they're too short, too matter of fact, too something - nothing! - really not having any particular meaning. Sometimes an answer could be answer to any kind of a meeting, without taking out of such a meeting you've heard something that struck you, and then maybe you want to elaborate on that. All right. But always with something that comes from you, not necessarily based on your own experience, but definitely something that has struck you, and it has a meaning. How else can you help to bring the level of such a meeting that you are answering up to a certain level that you would like? And how easy it would be, if there have been meetings here, that you could make a little reference to it.

That's really all I want to say. Of course I have in mind something quite different. I look at this Barn, Work upon oneself, Gurdjieff, ideas of an esoteric kind, a creation of a group willing to work together in cold weather, snow, ice, rain, but want to work together, physically. And it is quite right that there is that kind of 'esprit de corps'. But there should be another kind of 'esprit', and that is the 'esprit' of your heart; that is a spiritual development, something that you cannot always express in words, but that can be felt. And you do feel it when you work together as a group, united with one particular aim, which is ahead, and you aim at that together. A person may be what he is and has a certain level. I've said many times that if there is an understanding of a group of people who have a common aim, the level of that group is much and much higher than an individual. And if you haven't experienced that, you have not as yet been in a group and give, giving. You have expected the group to give to you. You should go out to others - as I said the other day, talking about Christmas - to wish them well and to have that kind of wish for peace on Earth through Work, not any other way. Peace is not made when we have a--an armistice in Vietnam. It is not made by just electing a President, or even Senators and Congressmen. It is made by people who wish to understand each other and leave room for each other.

This is what I mean many times: What will happen? What will happen with the ideas of Gurdjieff? If we do not carry it to other people, this group becomes an ingrown toenail. And after a little while, it'll die because all things will die on this Earth. That happens to be the requirement of the law of gravity and the condition of the Earth itself. Things are made here, constructed and, after some time, there is destruction. A body is created on this world; it grows up, utilizing conditions as they are,

mostly by means of air and impressions; and after a certain age, whenever the body has been full-grown and whenever the intellect and the feeling have stopped growing, the direction is curved down. The optimum is reached at a certain age for a person. We call it, perhaps, maturity. Sometimes we say at forty. And instead of life beginning at forty, it begins to go down at forty. And that is where we have to be very careful.

If you want to keep your life, you have to keep it up. And that is why I say, if in the group there is not enough aliveness and it grows in like a toenail and it will hurt, but it will not spread enough and it will not bear sufficient fruit so that with fruit, when it is borne by a tree, the roots are encouraged to spread out. This group has roots and a--the trunk of a tree. But all of us are branches and all of us should try to talk about the fruit you have made - thanks to the tree, maybe. Also, thanks to your own roots which have come together in this Barn. That is why the Barn is the basis of the tree itself, what becomes visual. It is started because you came with your own roots and you wanted to join in some way or other. And after having tasted of the trunk, the branches can start to spread out, and the fruit is your own. That is what you are, what you wish to become. But the totality of the tree can give shadow to all. That is the kind of a symbol.

This is why I feel that when you want to communicate, in whichever way now - individually to friends, or letters, or answering or whatever you wish to do with this Work - when it starts to flow over, when it is still in its infancy and there is enthusiasm enough, then I think you ought to utilize it, because in giving, you will receive it. You will know much and much more of yourself, what you are, when you know how difficult it is sometimes to part with that what you call your possession.

The destruction of the Earth and the influence of this Earth, the atmosphere, the unconscious conditions, will affect this life. And if we have to maintain it, there has to be enough life to oppose the possibility of destruction. When you fall asleep, you are destroyed and you are destroying. That is how it ends. We end in sleep, maybe with your body, your eyes closed and in a coffin, and your life will part from you. But you have to send it going on a certain level, even with a momentum, with a desire to be free from this Earth so that the Earth will have no further effect on you, not on your life-part; but that what of course is the form will be destroyed. It has used--has been fulfilling its own purpose. That's all that we can expect, even, of the body.

Now we talked last night and we left it - last night - last time. You remember I said, "Why don't you ask questions?" because the group is very large and there ought to be enough. And I hope you have kept that in mind so that there should not be any particular silence, (but) one question after the other. Even while one question is being discussed, you make ready with a new question of yourself which perhaps you could have prepared. And if you're afraid that you don't remember it, you can have written it down. But you will remember it if actually you have prepared for it.

So, please, now talk. Let's talk the language of everybody.

Molly Thomas: Mr. Nyland.

MR. NYLAND: Yah.

Molly: It's Molly Thomas.

MR. NYLAND: Who?

Molly: Molly.

MR. NYLAND: Molly?

Molly: Thomas.

MR. NYLAND: Yes. You have to be a little louder. I don't know how they-- how they listen to you.

Molly: You know, I've gone through a long period of time not wishing to Work and not Working. And in the last couple of months my ordinary life has become much better, and I feel more alive, and things are easier. And with that has come a--a wish to do something more with my life. But I still don't wish to Work. When I hear you talk about creation of 'I', it's like I can't understand it, although I once understood something.

MR. NYLAND: Are you worried about it now?

Molly: No, I'm not worried about it but I-- Yes, maybe I am.

MR. NYLAND: Well, you make a remark so there is a little bit of worry. Why do you speak?

Molly: Because I don't know what to do now.

MR. NYLAND: Again the question is, when there is a question within yourself that you don't know what to do, where does that come from?

Molly: I think it comes from being dissatisfied with myself.

MR. NYLAND: Let's say it a little differently: It may be because you are uneasy.

Molly: Yes.

MR. NYLAND: Without determining if it is really dissatisfaction or something else. Uneasy. You do not know exactly, in the way you are, if that is right or not. And you have a little apprehension, but that doesn't take much of a form as yet. You still feel that "maybe, and maybe not". That kind of uneasiness.

You know, I would continue with it in that particular state. Whatever the reasons may be that since ordinary life may be a little different, or whatever the effect is of conditions on you, and that now you think a little

bit again about Work, which in the past had a certain meaning. But it is not sufficient as yet to say, "I want to go back to it," or, "I want to see what it is worth." Simply take your time. Just let it be. If the question of, when it is discussed, of the creation of 'I' does not appeal to you, I would simply say, "Well, that has no meaning for me, at the present."

Continue in an uneasy state. Be very honest about it because sometimes, when you are uneasy, you will do something that you like. And afterwards, even, if you want to look at it, you can say it is the direction of unconsciousness. Well, even that doesn't matter. If I have no desire particularly to do any Work, I will simply keep what I am doing even if I know that it is remaining unconscious. And I'd much rather continue with that because I'm not quite sure that I want to change. And if I don't know that I should change or what direction I should go, it is always much safer to continue doing what you are doing.

Maybe there is a possibility later on, but even that I would not consider. I would consider myself being occupied with the different things you are now occupied with. And maybe later there is a chance of seeing that or coming to a different kind of conclusion. And if there isn't, I wouldn't worry about it. I would simply say, "Maybe Work is not for me." And then I would say, "In the future, I will find out." Don't force anything.

The desire of Work and for Work comes from inside. It may come at a certain time, and then influence you. But unless it starts to kindle a little light within - which many times I've compared with a pilot light - if it gives then a chance for that pilot light to become larger and light up a flame, then I know that it is something that has taken place within myself. But if it doesn't, let the stove continue to be what it is, with a little pilot light, ready to prepare food. But it won't do it unless

there is a desire to make food. That is your life. And it's quite right. There is a reason for stoves to exist, even are they--even when they are not lit up.

Molly: Thank you.

Someone: Mr. Nyland.

MR. NYLAND: Who are these two? Huh?

Someone: They're Mr. and Mrs. Haling, Mr. Nyland. They're friends of ours.

MR. NYLAND: Good. But we don't put arms around someone, you understand. You stand on your own feet and your own arms. When you care for a person, you don't have to show it here. Your attention is for this kind of discussion, really not for anyone else.

Enid Wolfe: Mr. Nyland. Mr. Nyland.

MR. NYLAND: Yes.

Enid: It's Enid.

MR. NYLAND: Yes.

Enid: I took a task in my small group a couple of weeks ago. And in evaluating that experience, it seems to me that it had taken me in the opposite direction from what I had intended, in that I became so identified with having taken a task that I lost simplicity. And this affected the ability to fulfill the task and to Work at other times, but also the Work attempts themselves, because in that state I forgot about impartiality and instead was trying to--instead induce very deep emotional states which I know are incorrect.

MR. NYLAND: Enid, tell me, did you take that task for yourself?

Enid: Yes.

MR. NYLAND: And on what was it based?

Enid: It was based on an attempt to deepen my experiences by prolonging the time which I devoted to making a Work attempt.

MR. NYLAND: Did you talk to anyone about the task?

Enid: I discussed it in my small group.

MR. NYLAND: In the small group?

Enid: Yes.

MR. NYLAND: Usually a small group, whatever you discuss there, does not become public property because you usually will not report to the small group, than only a result of your own experience. But there is usually no further discussion about it. Moreover, a task that you will take in the presence of such people - if they actually become interested in the results of your attempt, it probably would be a good kind of a task. But if it is solely for yourself, you are the judge and the jury, and it makes it very difficult for the accomplishment.

Now if you have a task, you must outline first that the task is worthwhile. A task should lead to the desire to Work. A task is not with a wish to accomplish the task itself. It's obvious, a task is only a reminder. And so when you have set out on your own road with the task and you happen to remember the task, you change over into the wish to Work - and never mind the task because you know that in connection with Work there are certain requirements. With the task, you might forget.

If I wish to Work, I know that impartiality must be a part of it and that I have to strive towards the possibility of simultaneity and that unless those three requirements - of the real observation and impartiality and the understanding of a moment - unless they are all three together, of course my Work as an attempt is not complete. I think the task is far better if you

say, "I want to Work in accordance with what I understand Work to be." That is the task. And then if you think about that, I would say automatically you will make an attempt to Work.

So reduce now that particular task which you said became less and less simple to the simplicity of just having one wish at that moment to see if then something could exist which would have an objective value in relation to yourself. Can you change it now in that way?

Enid: Yes, I can.

MR. NYLAND: All right.

Enid: Thank you.

MR. NYLAND: All right. And that kind of a thing now, you might say, being discussed in a group, you are under obligation for yourself that when you talk about it again, it would be as if you give a report in the presence of everybody of this group, without saying so and without announcing it, because that's a question for yourself, that whenever you now, in relation to that kind of a task, would talk about results, it should be for you as if it is a report to everybody who has heard this, to see actually what they would think about your fulfillment of the task for yourself. But as I say, you don't have to mention it that way. It's a question, in your report.

All right?

Enid: Yes.

MR. NYLAND: You understand what I mean?

Enid: I'm not sure.

MR. NYLAND: Then you must not say "yes". If, later, next week, whenever, you talk now about this kind of a task for yourself - when--whenever you happen to think about Work that you then Work - whenever that happens to come up, you talk about experiences and results of that kind of a task, of

that kind of an attempt, you talk about it as if you are reporting to a whole group. But you don't say it - "It is for the group." Your attitude determines - because of everybody being, you might say, a witness to this, your honesty should be enhanced. You now understand what I mean?

Enid: Yes.

MR. NYLAND: All right.

Betty Greenwald: Mr. Nyland.

MR. NYLAND: Yah.

Betty: It's Betty.

MR. NYLAND: Terry?

Betty: Betty.

MR. NYLAND: Yes.

Betty: For a long time I've been having a problem of each time that I make a Work attempt, my mind gets really active and seems to interfere.

MR. NYLAND: What gets active?

Betty: My mind.

MR. NYLAND: Yah.

Betty: And this week I said to myself that each time I'd make an attempt, I was going to really try to get past that and--and try to make it stronger so that I could get past that activity or whatever. And in one situation--

MR. NYLAND: Why don't you do it the other way? If you know that your mind is going to interfere, why don't you reduce the activity of your mind first?

Betty: Well, I thought that if--if I made my wish really strong or if I could get to that point where--

MR. NYLAND: Theoretically, you are right. But you still have a division of energy.

Betty: Yah. That's the problem.

MR. NYLAND: And usually the energy that has to go to that wish is not enough. Your mind continue and will continue to interfere. I've explained that several times, that something that I put there as an objective faculty is looked upon by the rest of the brain as an enemy. So it is an extremely difficult situation to start with. Your mind is filled with thoughts and you put something right next to them and of course they don't like that. If you drain your mind - can you?

Betty: Drain my mind?

MR. NYLAND: Drain your mind.

Betty: It's very, very difficult for me.

MR. NYLAND: Of course it's difficult, but you have to learn it. You can also say, "I will try to Work in conditions which do not affect my mind."

Betty: I don't take complicated situations to Work in.

MR. NYLAND: That's good. Fine. So that simplicity is there. Then the difficulty is the mind already having thoughts which are not fed by the outside world because you say it is a simple surrounding, but nevertheless there are thoughts in your mind. Now how can you drain them?

Betty: That's what I'd like to know.

MR. NYLAND: Can you relax your mind? If you think, do you know that muscles of your mind are active? When you think very much, do you ever frown, your forehead?

Betty: Probably. I think I do.

MR. NYLAND: Or when you read something with full intention, you want to take it all in, don't you feel that your mind starts to steam a little bit? No, it is true. There is activity in the mind that sometimes one can become quite alert to. Sometimes it's considered quite interesting because a quick mind which has many thoughts ready as repartee, is usually admired. So

sometimes there is a desire on the part of people to have exactly that kind of facile mind. We are just interested in the opposite. The smaller the quantity of thought is in a mind, the better it will be for anything else, like "something else", like an objective something, to be there.

Draining the mind is a question of relaxation. This kind of draining requires an intentional relaxation, not the relaxation we are familiar with when you are tired and automatically, when you sit down, the body starts to drain already with a little bit of that so-called tiredness by giving other parts of the body, particularly your blood circulation, a change to bring food again to those parts which are tired. But the tiredness of the body - and sometimes you can say the tiredness of the mind - you can automatically reduce by not wishing to think or by not wishing to walk or do any kind of a physical exercise.

But when we say, "I want to drain," I start at the point where my ordinary tiredness and the ordinary relaxation, as it were, stops. And then I intentionally wish to get the thoughts out of my mind. I do that by means of what we call draining, by sitting quietly and relaxing physically as much as possible, and then I like to get my mind clear. And for me, that kind of an attempt is as if something of my mind, in my mind which is not filled with thoughts - I compare it to a kind of a liquid which happens to be there. Of course it is not a liquid, but I use it simply because a liquid I can understand as having a certain level. And whenever there is water in the basin and you open the plug, it drains and it goes through the pipe and the level of the water of course gets lower and lower until the sink is emptied. It is that kind of a picture, as if something which I now call the totality of my thoughts, are like that kind of fluidity. And I wish it out of my mind by draining it through the regular channels of my body, as

if then the drainpipe is at my feet or sometimes at the ends of my arms. And I try to lower the level of my thoughts, as I say, a substance which has liquidity, as if there is a level which gradually drains away from the top of my head, passing, you might say, by way of my forehead or the back of my head, gradually drains my head, takes the thoughts with it out of my cranium and leaves my mind much more empty than before.

This draining process is like an exercise which then continues by draining, in the same way, the body itself, the arms, even leaving the arms for whatever they are and whatever is in them and whatever might even flow into them by means of the shoulders, as if they could then - that kind of a substance - leave through my fingers and go to the outside then; or draining my body, lowering the level gradually from my body, as such, to my lower limbs, legs and so forth, and draining out through my toes. I sometimes take on a position of that kind and open my fingers of my hand, and I allow my imagination, sometimes, as if a substance is flowing through my fingers, and when it comes to my toes, particularly when I don't have shoes on, I spread them a little in order to allow that kind of a substance to flow out.

The difficulty with draining is that when I start with my head and I go further and then it takes in the drainage of my solar plexus or my heart or whatever else there is in the lower parts of the body, I cannot regulate that. But in any event, I can get rid of a great deal of unnecessary muscular tensions, which I usually don't do when I sit and try to rest. I do this intentionally, wanting to lower that kind of a level. When I get to the rest of my body, my mind again might tense up and there may be other thoughts in the mind. So maybe this process I have to do a few times. And when I get stuck and discover that really my mind is starting to fill with thoughts

again, I have to go back and say, "No, no, I don't want any thoughts now to be in it. All I wish is an empty mind if I can have it."

It never will be completely empty because, in the first place, when I say I will drain, it is a statement I make with part of my brain regarding myself. So my brain still remains active. But I can reduce the activity a great deal. And then when the mind is that empty - I say again, not entirely empty, but much more empty - then I say, "Something can now take place in my brain which I wish to call an 'I', which then can become aware of my body as it then exists." And this is the way I Work, in order to find out, in the simplest conditions and in the simplest state of myself, particularly physically, that I then have a chance to experience the state of awareness.

Will you try it that way?

Betty: Yes.

MR. NYLAND: All right. Because when your mind starts to fill, don't try to Work. It won't work.

Betty: I know.

MR. NYLAND: All right.

Roslyn Fassett: Mr. Nyland?

MR. NYLAND: Yah.

Roslyn: It's Roslyn.

MR. NYLAND: Roslyn, yes.

Roslyn: I've been very worried about something. I--I just--I can't find what I think would be a devotional attitude towards Work, and I might not--I may--I might be wrong, but I feel like I understand that towards life, that I've been able to live life with passion. And I thought quite seriously, you know, if I'm interested in Work and I think I am, and yet I can't find

that kind of passion.

MR. NYLAND: Yah, but you know, how much is that wish defined? If in ordinary life you can feel and become emotionally involved, as you say, with passion, it is something that is extremely desirable for you which you then want. So comparing it, and if you would like to be passionate about Work, how much do you desire Work? It's quite obvious that many times the wish for Work is not so much born even in my solar plexus. It is sometimes reasoned out in my mind, almost saying I should have a wish or I ought to do this or that or it is expected of me. Or many times the motivations are not at all pure, even solar plexus feeling. They are something that I think about and say, "Yes, I must do it," but how little desire is there? But of course that is not all. It is--it is still, I would say, much worse.

Let's give Bill a chance to turn it over here. (Cassette turned) I would almost say he is passionate in his wish to turn it over.

Roslyn: I'm already sorry I used that word. (Laughter)

MR. NYLAND: Roslyn, the question is: what is the place of Work in a person's life? Because I have all kind of energies which will go to all kind of desires as represented by any one of my three centers. And this desire for Work, it's just, in the beginning or many times, just one little bit of a desire. The rest of my life, I can call it unconscious but I certainly wish it, particularly the different desires on the part of my body because, if I'm hungry, I'm not going to Work, I first want to satisfy my stomach. If there is a difficulty between two people, you want to settle that first, you don't think about Work. If there's any kind of a condition of outer life which affects you and you have to think about it, those were the thoughts and will be the thoughts, not the thought for wish to Work.

If a Work wish could become passionate, it would be on the basis of

not being able to live without satisfying that wish; then it becomes passionate. So if I can see that Work has that kind of a meaning - and several times I've said it has to have at least the meaning of wishing to inhale and exhale, and how far removed are we from that kind of a wish, that if we don't Work, that we die? You know, a little wish for Work is really not a wish. A little bit of an effort is just a little bit of a result of a thought of some kind which may be, at times, a little bit better tinted and having a little bit of a quality of some kind of a spiritual value. But the value is so small and it doesn't last at all; and it just happens to be like a little flash and then it's finished.

Where does the continuation come from? Where does the intensity of my wish come from? From a realization that I really need Work for myself or that I have a wish for growing up or a wish for undoing the potentiality which Mother Nature encourages and which I go against. And if I then, in that sense going against nature, I become unnatural. So it has nothing to do with a little bit of a wish which Mother Nature allows because she says, "Oh well, it doesn't matter. A little bit of that kind, they forget." And of course we forget. And if we don't forget it, she says, "I'll just put a few more thoughts in the mind and then there is no more room for it."

No, Roslyn. Don't start out by wishing it to be passionate. Simply deepen your wish whenever you have an honest desire to Work. And try to continue it a little longer than just when it happens to be a flash in the pan. If you want to make food and you have to stew it, if it has to simmer, if it has to have the continuation of a flame, you have to attend to it. And it should not leave you and not anything from the outside should distract you. Then when I know that there is a more constancy of a kind of a desire, knowing that I ought to Work, after that I could become a little

bit more passionate. But it is a long time before I really consider it something that is so important for me that I couldn't live without it.

Don't use those--such words. Just try to Work and keep on making such attempts.

Roslyn: Thank you.

Idell Conaway: Mr. Nyland?

MR. NYLAND: Yah.

Idell: Idell.

MR. NYLAND: Yes.

Idell: I have a very confused question about the place of talents in ordinary life, but it's more confused than that. I have a very strong desire--

MR. NYLAND: The place of health?

Idell: Of talents.

MR. NYLAND: Talents?

Idell: Talents.

MR. NYLAND: Talents, yah. In ordinary life?

Idell: Uh huh.

MR. NYLAND: Uh huh.

Idell: But maybe not in ordinary life either. I don't know. I have a need to express something that will in turn fill me from a higher level and--

MR. NYLAND: How will it? Is it the result of a talent?

Idell: I don't understand.

MR. NYLAND: No, the question is, you have an--you say you have a--have an--a wish in you to follow up some desire which in turn will be filled by something higher. I do--do not understand quite what you mean because you start with talents, so I think it has to do with the development or the expression of a talent.

Idell: It's the expression.

MR. NYLAND: Okay. And that starts to fill you.

Idell: I don't -- I don't know that it does but--

MR. NYLAND: Does it?

Idell: There's always the hope that it will.

MR. NYLAND: Yah, good. But now when does this something from higher level enter?

Idell: Well, my question is: how--what--can I be content to hope that--that through Work, I will know what I can do?

MR. NYLAND: Yah, I think that is right. That is a good question. You see, the difficulty, when one ever--whenever one has a certain talent or a wish for development or expressing it - it may be artistic, it may be scientific, philosophical, it doesn't matter what it is - for which one has a certain ability, one wants to do that. And then you hope that by intensifying it, you will fulfill the requirement of the utilization of your talent. If it is intentionally, that is, augmented as much as you can with all the wish that you can bring about, that kind of intensification, you might say, represents a form of energy which is then made useful for the expression of the talent. You have to ask yourself the question: what kind of coloration is that kind of energy? You say it comes from higher up. What is the quality, if it came from higher up, that that kind of energy should have?

You see, we talk now about something that is higher than we are. That means it is non-subjective. By subjectivity we mean that that what is functioning, sometimes we say, is as a result of a sleeping state. But that doesn't mean very much unless I compare it with something that is then not awake. Now when I say something is awake, in the sense of Objectivity, it has to have certain qualifications, and one of the qualifications is an

impartiality. I do not understand very well to say it has to have the quality of instantaneousness or simultaneity. But leave even that alone, the impartiality is very important because that is a characteristic which does not belong to this Earth and that does not belong to subjectivity. It is an objective value.

So now when I look at it from the standpoint of Work, when I start to develop my talents and I would like something from higher up to come in as a form of life - like when I wish to create an 'I', certainly I want to make it alive with a substance or an energy which is not of this Earth - I have the same problem in any development of a talent that, if I wish it to be applied in the right way with Work in my mind, that then the quality of the expression has to answer to that same kind of a requirement, particularly impartiality. So, for instance, when I follow my talent and it is expressed, what is my attitude towards that expression from my standpoint? Can I be, in what I create, can I be impartial? Can I consider that as something that I say, when it is impartial, that it is really not my own? Because only then can I say that something has entered which was not of this world, like should have come from some higher place.

But you know well enough that when ones--one develops a talent, one remains attached to it. That is a human quality and it cannot be helped. And it is a requirement, even, when one wishes to develop it, that identification is there because it becomes one--the expression becomes one with the person. And the audience of whatever it is that is shown to the outside world, is always that one admires the talent as expressed in the person. The talent is not separated from what is life of the expression. They will always consider it an expression of the personality.

Your question is quite right. How can I, regarding Work as it were, be

free from my talents and still develop them? I develop them, if I can, with an objective attitude usually begun with an idea that I am grateful for having that talent, that it was not mine but is given to me only for the development of something in me, under the guidance of something that is not my own but that I am grateful for to have as an opportunity to utilize the talent for the purpose not of myself. If anything of that kind, like a religious dance, comes in, and it is then a talent that a person can dance in a temple, such sacred dances are not done to be able to show how well a person can develop the talent for dancing. They become an instrument to the grace of God. And it is in that direction I feel that any kind of talent, in whichever way it has to be expressed, will have to be considered; ultimately that one says, "That what I am is nothing else but a channel through which God can flow, making me, as a channel, the expression of that what is my life within."

If you want to say it differently, a person who has a talent has a personality, a body, a feeling and a mind. In the mind, perhaps, or in one's feeling, there is a talent. That also has life because it belongs to me and, in an ordinary sense, it will come out through my subjectivity. I would like now this talent to be devoted to the glory of the Lord - to use that as an expression. It would mean that my life in that talent has to be taken away and my talent has to be filled with life of an objective kind. Then that what is talent will grow out because the Lord is interested in the growth, and not me.

You understand what I mean?

Idell: Thank you.

Joe McMahon: Mr. Nyland?

MR. NYLAND: Yah.

Joe: It's Joe.

MR. NYLAND: Yes, Joe.

Joe: Through trying to Work and reading ALL AND EVERYTHING, I find my life or it--like the horrors of horror. When I think of how Mr. Gurdjieff explains how man should be and how I find myself in my ordinary life, every day, there is such a sharp contrast to that. And what I need is strength and light to help me Work. And many times I find myself very empty.

MR. NYLAND: You know, Joe, when a person drowns, it's very difficult to tell him that he ought to swim. He has to, of course, if he wants to save himself and also if someone else wants to save him. But the best time to swim is when the conditions are not so strenuous. When one wants to Work, it is extremely difficult to apply it in a surrounding or in a condition of ordinary life which engages one so completely that any kind of an attempt is immediately thrown over or is simply submerged in the ordinary conditions when one has to live ordinary conditions in (a) certain way. And it is not right even to say I want to Work then because it's preposterous. You cannot.

The time to Work and to learn what Work means or, if we say, how to learn to make this 'I' grow up, I would wish of course that my 'I' would be sufficiently full-grown that at any time of life, regardless of whatever conditions I happen to be in or whatever state I happen to be in, that then upon command I can say, here is my 'I', and then can take over and be in charge. But before that is possible, this 'I' has to grow up and it will take thirty years. Jesus did not start teaching until he was sufficiently grown up and he, as a person, was very definitely aware of his particular task. And all throughout his period with the Essenes and the Essene Brotherhood - and if you know the Dead Sea Scrolls, you know what kind of particular exercises they had to go through - it was necessary then in a small period

of three years, he could condense the total wisdom that he had acquired and tell people what to do in order to be delivered from the devil. But where were the thirty years spent? With an aim to be able afterwards to teach.

So if I wish to Work, obviously I must start when the conditions are quite all right and not so demanding. I Work when I can and I don't Work when I cannot. And there is a certain amount of common sense that is necessary. When I get up and when I am by myself, when I eat, when I walk, when I get in the car, when I have no particular desire - not even to think about other people or that I'm for a little while free from them - then of course I make attempts and at such a time my 'I' can start to grow. But when there are people around me who are constantly demanding this and that and the other, and I can hardly keep my own temper, and I feel like giving them a kick and tell them to get out, it's not the time for me to even to try to Work. But I say, not today, or not now, but later I will let my 'I' grow up.

The 'I' is like a brother. And I'm the younger brother and my older brother would like to protect me. But I'm four and he is five. Well, he cannot protect me as yet. But I say, when my older brother is twelve - and perhaps I stay at four - he will protect me. The desire for a little child to be protected by his father simply means that his father already is grown up, so of course his father will take care of him. If I can imagine my 'I' to be that and I still am unconscious, then I could rely on the 'I' existing at that time and I could even demand that that 'I' is going to help me. But the process for the building up of that 'I', as I say, is a long time. And in the meantime, my patience has to be determined by my ultimate wish for an 'I' to be full-grown.

So I do not get there by saying that I cannot do it or that it is impossible or that I even wish it. I only get there by selecting the times that there is a chance for this 'I' to exist and even to try to continue to exist in such simple conditions of my life that I can say, at this time, this 'I', I can expect it to be there because my wish is in conformity to the possibility of 'I' existing. It is a road of patience. But at the same time, having in mind the possibility that ultimately the 'I' must grow up and then be useful in what we call then (to) participate in my daily life, that carries me through the difficulties that are, at the present time, knowing that I cannot swim. But I will learn to swim when I have the chance. I don't want to drown in my daily life.

But thank God, my daily life is not always that difficult. And there are many times in my ordinary existence which are not at all like my daily occurrence when I sit in an office and the telephone rings all the time. It's not a very good time for me to try to wake up. But thank goodness, I'm not always in an office. Maybe I don't have eight hours of leisure and just eight hours of work. Maybe the division is a little different. At certain times you cut into your time of leisure. And still, there are enough times of leisure, of small times, even during a day. One doesn't have to be all the time angry. There are times in which you eat your bread and you drink a cup of coffee. There are times when you have to go, let's say, to the bathroom. There are times that you have a chance to go outside and walk or look through the door, or get away from people, or turn around and, as you turn around, there is a chance for something to be awake with you, even if the condition of the energy as spent, has affected your body. It may be difficult to immediately, as it were, to wake up and accept the condition, but as you walk and relax, and automatically relax, there is a

certain point at which an 'I' can become aware of you and accept you as you are. All of it is a division of energies. And when there is too much going into the unconscious direction, for whatever reason, there's very little for the rest. But there are other times when it is the reverse, and there is a great deal of energy.

In times of prayer, there's very little that has to go to the outside world. In times of wishing to eat bread and water, there's no particular desire to be anything else but just simple as a simple man. If I walk, I can slow down and in that way indicate that there is energy available for the wish to slow down for a certain purpose so that then I will have more chance in my activity to have something exist which can match the slowness of my activity. In such things, I can sit in a chair, I can move my leg and my foot, or change my hands and do this or do that - all of that as an activity of my body, can, at a certain time when I happen to think about it, bring about this desire of something existing that becomes aware of my movements of my hands like this.

I have within my power of an unconscious state of thoughts and feelings, a tremendous possibility by just changing certain things a little bit. And when Gurdjieff talks about Legominism, he means the introduction of an 'otherwise' of some kind into my daily activity. And because of that I'm reminded. And then I know that at that time of course I can say things a little slower. I can take a breath, two of them, before I say anything. I can turn around to someone and look at them; at the same time, something in me can be aware of me. I can be even present to myself when someone else is talking to me and flying off the handle, if I become a little stronger regarding that wish that something else could be present at that time. But, as I say, I don't have to start with that.

I have thousands of opportunities during the day to be able to be simple and then, at such a time, to try to wake up, to try to make something that is there so that then there is an awareness instead of just a halfway alertness or even an unconscious state of just continuing to live.

You know what I mean, Joe?

Joe: Yes.

MR. NYLAND: I don't say it is simple. It is a simple condition in which it can take place. The attempt is still difficult because the attempt is all the time against the condition of unconsciousness. And for that, sometimes, one has to have such a wish of a realization, saying: I don't want to be unconscious all the time. I cannot stand it because that is not the aim or the purpose of my life. If I wish to become a man, then I don't want to be asleep. And then there is a chance I wake up a little. I open my eyelids just a little. But a little bit of light comes in. When that comes in, I say, "Ah, thank you, God. You have heard me."

Fred Goodall: Mr. Nyland?

MR. NYLAND: Yah.

Fred: It's Fred.

MR. NYLAND: Yes, Fred.

Fred: I at times have a--have a wish to grow which--which I don't always understand.

MR. NYLAND: Did you say you have sometimes a wish?

Fred: Yes.

MR. NYLAND: Yes. And you don't understand why you have that wish?

Fred: Not always.

MR. NYLAND: No, no, I don't say you don't have that wish all the time. Is

it (that) you don't understand why at times you have that wish?

Fred: When I try to Work, it is always--it is always from a--that kind of a wish.

MR. NYLAND: I think it's right, Fred. But don't inquire why you have the wish.

Fred: I also--I also have established for myself that I have what I consider essential, at least very deep wishes to experience things that are not really available to me. I--I can't always handle those things.

MR. NYLAND: Well, Fred, it is like playing with fire, isn't it? I cannot be blamed of having a wish for something that is a little too high for me. The other day, I said I aim always a little higher than what I actually can shoot at because there are always conditions of gravity which affect the bullet. So, having this in mind and having to go through forms of activity, I must always remember that some energy has to be paid for friction. The only thing is that I get a little bit out of bounds when my aim is too high and common sense should tell me that I should not aim at that because it's for angels or archangels, at least not as yet for ordinary human beings. I think it is common sense that will enable you to make a distinction of that kind, based on experiences, when you say: I have aimed at something that was too high but I couldn't get it. The answer is simply: Well, maybe I am not as yet entitled to it; or maybe later I will be able to understand what I really can want and as yet I do not know where to stop.

I would continue with that what is my wish and gradually judge, by such results, what I really am entitled to wish. As I said a little while ago, don't inquire about where the wish comes from. It is wonderful that one discovers within oneself a wish, because that is, after all, the only pragmatic reason for wanting to Work on oneself. I cannot at the present

believe that I will answer or understand the riddles of the Universe, because there are too many. And the further I go in the acquisition of any kind of knowledge, the more I have to admit that there is much and much more that I don't know. You know, it even relates to the question of a human being: is he entitled to know his aim? Do I, preposterous little fellow as I am, think that I wish to join, even, or fuse with God? And all such nonsensical ideas gradually are knocked out of one when one keeps on Working and realizes gradually what one really is, and the kind of a state a human being is in and how much of his energy is continued in his unconsciousness. And aside from making oneself humble and small, you might say, at the same time something in oneself is never killed. And I call that the desire for uncovering Anulios.

There is within each person an essential, essential quality. We say Magnetic Center. But when it becomes active, it functions as Anulios. And Anulios has this one property of telling me all the time: Don't fall asleep. Now where that comes from, I simply explain it for myself and say that is my life. And my life happens to be in the form in which it, at the present time, appears to be and the manifestations are proof of life within me. But then, when I was born, then I entered into that kind of a form in this world. And then of course my life was bound by the form. And the conditions of Earth, allowing me only to use my five sense organs, and no possibility of a development of a sixth or a seventh, and having to chance to keep on breathing and then being exposed to all kind of influences of an atmospheric kind created by the rest of mankind, and particularly those who are quite close to me, I became a so-called human being. But that what was within me was never touched, and it was protected and I simply say it was put in prison. And maybe it was put in prison for the reason that I didn't want to have it

touched or that that what was its actual principle of existence was taken care of by life as a whole in the creation of me into the body of a human being.

Look at it from that kind of, you might say, spiritual standpoint. What is life when it is given to a human being to be born on this Earth? You cannot help but having to think about the possibility of an existence before birth as well as the continuation of existence after death, because if you can only believe in one, you're quite illogical that you cannot apply it to that what must have taken on before conception - without immediately going so far that perhaps a spirit, existing as life, can choose the parents how it wishes to become born, because that has much more to do with what are the laws of Karma and whatever exists in spiritual world. But there is no illogicality about it. It is the satisfaction of one's mind, becoming logical about such principles about which one cannot argue any longer when there is enough indication of such existence as a possibility. And the questions which have relation to that, I of course continue to put them against the background of something that I can believe in which is not illogical and, as a matter of fact, much more logical than any kind of a cut-off at a certain time and say, "Up to here it is alive and after that it's just dead." Which is of course blatant nonsense. No one can expect that even to be believed. Not even agnostics can say it. And one look at the totality of the Universe, what there is available for us and whatever distances are and what we already call infinity of space or timelessness - which we know because sometimes the clock does stand still for a person - or the realization of certain things which are out of this world and which sometimes we call Heaven - all of that as an experience I know. But I cannot explain them. But if I wish to explain them as life existing in

totality, of course I must assume the existence of life for always and ever and ever. I cannot understand anything about the three 'omni's - omnipresent, omniscience, omnipotence - unless I understand that what is 'omni' as that what is and not a definition of what it is like. I've said many times: "To be" is the question, not "to be something".

And so therefore, the reason for having the feeling that one wishes to grow up, comes from this kind of - I sometimes call it a cry of an existence, when that what is prison is understood as prison. It is not a question of the understanding of the prison itself by, as we say sometimes, the princess who is there and held, or the knight in shining armor who will come and open the door. It is really my own interpretation of life being in a form. Life itself has not that kind of a feeling than only it cannot expand and it has lost its impartiality. This is interesting because that is really the definition of life within a man. He has to admit that he is bound and, because of that, that life is not impartial anymore to its own existence. And remembering that it was life which was impartial and even had a choice of how to be born, is now considering this Karma of an existence on Earth as a means of freeing oneself from such bond--bondage in order to become impartial again.

I think you know what I mean.

Fred: Thanks.

MR. NYLAND: Yah?

Patrick Conty: I would like--if you could explain something about death in the way that Gurdjieff says it: To live with one's death; to remember that.

MR. NYLAND: He says that--

Patrick: That it could remind us.

MR. NYLAND: Yes. He says it in connection with hope, faith and love, doesn't he, which are spoiled. If they were understood, they could remind a person also of life. But the expressions with which we are familiar in an unconscious state or in our subjectivity is - in accordance with Gurdjieff, whenever you read that - it is very well expressed how it has gone down in value and how the original meaning has been lost. And then he says that what at the present time in such conditions for those poor people, three-brained slugs on this Earth, the only possibility for them to be reminded of the necessity of becoming free is to consider their own death. He simply means that there is a certain time limit given to a person on this Earth and that during that particular period of his life, he has to do something about his Karma or an understanding of the reason of his existence. And if I keep on reminding myself that I will die, I can say that I will be shut off from the possibilities which are now offered to me while this kind of a thought happens to strike me when I am still on Earth. And therefore, when I say, "Now I have that thought of a wish for freedom," I must now utilize all moments existing because there will be a time when this kind of timelessness will not be connected with me any longer. With other words, it becomes a consideration of oneself within one's own life and this life, as a body, being subject to a certain time-length which is given to us by, maybe, higher forces. In any event, it is a common occurrence, without any further question, that each person will die. So I cannot argue about it. It is something that I could argue about when it says hope, love and faith and charity. I say: Well, I haven't got it so I cannot talk about it. About death, there's no question. Everybody dies. So I have eliminated all kind of arguments. I have something that becomes for me substantial and sometimes, I've said, it is an objective truth that I will die, the same way as it is

an objective truth that I was born. And not so long ago I added to that, it is an objective truth that, at any one time, there is a chance that this here could have an 'I' to become aware of, because my existence as a body is also constant and it becomes an objective value to me to have a chance to think at any one time, since every moment is the same as every other moment.

So when I start to think of death, I think of my lifetime. I think of the responsibility during this period and the wish for an understanding so that then I can utilize this time as given to me in my lifetime on Earth, for the purpose of further understanding of life as a whole. And naturally I start with my life, because when I think of death, I don't think of something that doesn't continue anymore, which is the death of my body. I simply say, "As long as it is alive as a body, there is life in me, and I wish my life to be understood by me. And I may not have that chance when I don't have the body."

TAPE RUNS OFF

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